THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—JOHN 15: 10.

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THE TRUTH ABOUT "MORMONISM."

BY PRESIDENT JOSEPH F. SMITH, IN "OUT WEST" MAGAZINE FOR SEPTEMBER, 1905.

(Concluded from page 629.)

IT was at Far West, Caldwell county, Missouri, that the law of tithing was instituted, concerning which so much is now being said. The tithing system of the Church did not do away with the United Order, the practice of which, though discontinued during that period, is still contemplated as an event of the future. But the law of tithing (like the law of Moses, in its relation to the Gospel of Christ) was to be observed and obeyed pending the final establishment of the more perfect system. Here is the full text of the law:

Revelation given through Joseph, the Prophet, at Far West, Missouri, July 8th, 1838, in answer to the question, "O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing?"

Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my Church in Zion.

For the building of mine house, and for the laying of the foundation of Zion, and for the Priesthood, and for the debts of the Presidency of my Church;

And this shall be the beginning of the tithing of my people;

And after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord.

Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

And I say unto you, if my people observe not this law, to keep it holy, and by this sanctify the land of Zion unto me, that my statutes and my judgements may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

And this shall be a ensample unto all the Stakes of Zion. Even so, Amen.

The Stakes of Zion, I will explain, are those gathering places of the Saints that are outside of Zion proper—Jackson county, Missouri, where the holy city, it is believed, will yet be built. For instance, Kirtland was a Stake of Zion, as was also Nauvoo, Illinois, where, early in 1839, the Saints, after their barbarous midwinter expulsion from the State of Missouri under the exterminating order of Governor Lilburn W. Boggs, next established their headquarters.

In Illinois, the same methods and policy were pursued for the upbuilding and maintenance of the Church, and the prosecution of the sacred labor devolving upon it, as those previously adopted and followed; and this under the personal supervision and direction of the Prophet, its first President. The law of tithing continued in force, and the revenues of the Church, thus obtained, were used in a variety of ways for the advancement of the general cause. "The gathering" also went on, not only from the various States of the Union, but from Canada and Great Britain. "Mormonism's" first foreign mission was opened at Preston, England, in 1837, and the foundations of the mission were broadened and strengthened in 1840-41. This work was done by the Council of the Twelve Apostles—the second quorum in authority in the Church—acting under the direction of the First Presidency in America. A Church paper was founder at Manchester and a new edition of the Book of Mormon printed, with means contributed by the Saints of the British Mission. A permanent emigration agency (now in Liverpool) was established, and this has conducted annually across the Atlantic thousands upon thousands of Church members. Many other similar works were done by the Apostles while upon that mission. At Nauvoo a Temple was built and a university chartered, papers were published, mercantile and industrial enterprises were founded wherever necessary, and all kinds of legitimate business, essential to the work in hand, was carried on by the Church under the express sanction and direction of its spiritual and temporal head. The Prophet even laid out cities, and in this he was assisted by the Apostles, who, as well as the Bishops were active in settling in these places the newly arrived immigrants from abroad.

Joseph Smith, with his brother Hyrum, the Patriarch of the Church, was murdered by a mob in Carthage jail, Illinois, June 27, 1844. His death dissolved the First Presidency, and the succession fell upon the Council of the Twelve Apostles, with President Brigham Young at its head. He conducted the "Mormon" exodus from Illinois. Leaving Nauvoo in February, 1846, he led the first companies of the migrating Saints to the Missouri River, and, after the enlistment of the "Mormon" Battalion which aided the United States in its war with Mexico, he headed the pioneer movement which in July, 1847, penetrated to the heart of the "Great American Desert," and selected Salt Lake Valley and the surrounding region as the future home of the "Mormon" people.

Brigham Young succeeded to the sacred powers and presidential position held by Joseph Smith. Choosing two counselors, he re-organized the First Presidency, filled the vacancies thus occasioned in the quorum of the Twelve, and otherwise set the Church in order in its new gathering place. In all the wondrous work performed by that truly remarkable man—the reclamation of the desert, the continuation of "the gathering," the establishment of numerous Stakes of Zion, and incidentally the founding of the commonwealth of Utah—he but carried out the policy and fulfilled the predictions of his yet more remarkable predecessor. President Young's proudest boast—figuratively speaking, for he was not a man who boasted—was that he was Joseph Smith's Apostle, and was building upon the foundation that he had laid. Joseph prophesied, years before his death, that the Saints would be driven westward, and would "become a mighty people in the midst of the Rocky Mountains"; here to remain, growing in numbers, increasing in wealth and influence, and otherwise preparing for the eventual return to Jackson county. Brigham Young inherited this work from its inspired originator, Joseph Smith, and the work, it is needless to say, was well and faithfully done. It was a spiritual and a temporal work, having in view, not the aggrandizement of self, not the creation of privileged classes and the oppression of the toiling masses, but the glory of God, the redemption of Zion, and the prosperity and happiness of all mankind.

Under President Young's wise and able administration, the savage tribes were won over and made peaceable; colonies were sent out in all directions; cities, towns and villages laid out and peopled; irrigation introduced, arid lands redeemed, mills, factories and mercantile houses established, and the whole land made to hum as a veritable hive of industry. Missionaries went forth, new missions were opened in various parts of the world, and five hundred Church teams were annually sent to the frontier to bring in the immigration. Special features of President Young's industrial work were the mining and manufacturing of iron, and the manufacture of nails; also the raising of cotton in Southern Utah, at the outbreak of the Civil War, and the building of a cotton factory in that section. He likewise founded woolen mills, some of which are still in existence. He even attempted the manufacture of beet sugar, the pioneer mill at Sugar House Ward, in the suburbs of Salt Lake City, being the forerunner of the present flourishing factories of the Utah and Idaho sugar companies.

But Bigham Young did not believe in all work and no play. While his tireless brain and potent hand were busy laying broad and deep the foundation of Utah's prosperity and greatness, he also bore in mind the necessity for pure and wholesome amusement and recreation. As early as 1862 he built the Salt Lake Theatre, as he had previously built the Social Hall and the "Old Bowery," our earliest homes of the drama; and he exercised ceaseless watchcare over the morals and manners of those who frequented as auditors, or appeared as performers, at these popular places of amusement. The erection of the Saltair Pavilion—Utah's great bathing resort—in after years, was simply a continuation of the policy inaugurated by President Young relative to public means of recreation, and it was undertaken in the same spirit that he manifested, and for the same purpose at which he aimed.

In all the useful and philanthropic enterprises thus enumerated, and in many more that cannot now be named, it was virtually the Church that took the lead; for Brigham Young, as President and Trustee-in-Trust, acted as the agent of the Church in investing its means and manipulating its revenues. In this capacity he built the Deseret Telegraph line, entirely with home capital and home labor, only a few years after the original telegraph line crossed the continent, and before the advent of the railroad. He and other leading "Mormons" helped to construct the Union Pacific and Central Pacific railroads, which on May 10, 1869, made Promontory, Utah, their place of meeting and welding point between East and West. About this time also he took the initiative in organizing Zion's Co-operative Mercantile Institution, a mammoth concern designed to unify "Mormon" commercial interests in the face of impending fierce competition from the outside, resulting from the coming of the railroad. He even attempted to re-establish the United Order, and succeeded in part; though his greatest success in that direction was limited to the mighty Co-operative movement of which he was the chief instigator and promoter.

A word in passing, as to the origin and nature of the office of Trustee-in-Trust, which was first held by the Prophet Joseph Smith. It originated while the Church was in Illinois, and was in conformity with the laws of that State, which required every religious body to have a financial agent to act for it and to hold the legal title to its property. From the days of the Prophet Joseph Smith down to the present, the head of the Church or one of the General Authorities, has been chosen and sustained by the members in their general annual and semi-annual conferences as "Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints."

Brigham Young died August 29, 1877, and John Taylor, the senior of the Twelve Apostles, became his successor as President of the Church. He chose as his two counselors George Q. Cannon and Joseph F. Smith, and these three, as the First Presidency from 1880 to 1887, inherited the powers and continued the policy of those who had preceded them. It was during President Taylor's administration—an anti-polygamy crusade having been instituted under the Edmunds law and the Edmunds-Tucker statute—that the "Mormon" public property was confiscated by the Federal Government. The greater part of it was subsequently returned, but the finances of the Church were seriously disordered by those proceedings. President Taylor died in July, 1887, and was succeeded by President Wilford Woodruff, who chose as his counselors those of his predecessor.

It was during President Woodruff's administration that the Pioneer Electric Power Company was established, a proposition involving several millions of dollars, and in which the Church became largely interested, mainly through the influence of President George Q. Cannon and his son, Frank J. Cannon, the present editor of the Salt Lake Tribune. The Pioneer Electric Power Company was the forerunner of the present Utah Light and Railway Company.

President Woodruff, at his death in 1898, was succeeded by President Lorenzo Snow, who also chose George Q. Cannon and Joseph F. Smith as

his counselors. President Snow's administration was rendered notable by a revival in the observance of the much-mooted law of tithing. For years the hands of the Trustee-in-Trust had been tied, so to speak, and the Church crippled financial, not so much by the confiscation of its property, as by the failure by many of its members to pay their tithing, they fearing further confiscations and escheatments under the laws of Congress. President Snow, at the beginning of his administration, began a zealous and strenuous preaching of the law of tithing, and in this movement he was loyally seconded and supported by his counselors and the priesthood generally. The result was a great reform in the direction of tithe-paying, and a consequent improvement in the financial condition of the Church. This presidency continued until the death of President Cannon in 1901, when Joseph F. Smith succeeded him as First Counselor to President Snow, who died in October of the same year. Then it was that Joseph F. Smith became President, with John R. Winder and Anthon H. Lund as his counselors.

Up to the ingoing of the present administration, while much has been said about polygamy, church-and-state, and the commercial and material phases of "Mormonism," no one had the temerity to assert or even intimate that the policy and procedure of the Church leaders were at all at variance with those of their predecessors. It remained for the Salt Lake Tribune, edited by the aforesaid Frank J. Cannon, "Mormon" apostate and broken-down politician, in the employ of ex-Senator Thomas Kearns, another disgruntled office-seeker, to invent this false charge and hurl it at the heads of the Church. Disappointed in their plans for re-election, and unable to secure for the furtherance of their financial and political schemes the "Church influence," of which they now prate, they seek revenge by endeavoring to blacken the characters and lessen the influence of the "Mormon" leaders. These two men, Kearns and Cannon, are the principal figures in the self-styled "American party." Their religious coadjutors are the members of the Protestant Ministerial Association of Salt Lake City, a little clique of un-Christian ministers, who spend one day in seven preaching the Ten Commandments and the Golden Rule, and the remaining six in bearing false witness against their neighbors and stirring up strife and hatred against them. When not engaged in getting up "anti-Mormon" petitions to Congress, or lobbying in the interest of partisan legislation, they may be found any day at the old stand, denouncing "union of church and state," and proclaiming against "priestly interference in politics." The summoning of several prominent "Mormons," myself included, before the Smoot investigation committee at Washington, where it was shown that the Church was to some extent interested in various secular enterprises, and that its president was an officer in them, gave these political and religious crusaders their opportunity; and that they have made the most of it, the unblushing effrontery and ribald mendacity of their operations bear ample and daily witness.

It is true the present Trustee-in-Trust is prominent in various business concerns that have done much and are destined to do more in the development of the material resources of Utah and the West; but it is also true that many of the offices held by him in those concerns—mainly directorships—have descended to him from former incumbents of his position; a fact which

all his enemies, in all their unwarranted strictures upon his course, keep carefully out of sight. It is true that the Church, whose main support is the tithes of its members, has from time to time placed means where they would be likely to do the most good, for itself and for the community at large; and as a result it has paid off many of its debts, and its credit to-day is sound and unimpaired. But it is not true that the Church has been "commercialized" by its leaders, or that there has been any radical change of policy in the financial conduct of the authorities in the course pursued by them, spiritually or temporally, since the days of Lorenzo Snow, Wilford Woodruff, John Taylor, Brigham Young and Joseph Smith.

I denounce as an infamous falsehood the allegation that the tithing system of the Latter-day Saints is a system of robbery, tyranny and extortion, as these wretched libelers continually declare. The tithing of the Church, which I have shown to be a tenth of the annual increase of its members, is purely a voluntary offering, willingly and cheerfully made by them in obedience to what they hold to be a law of God. The leaders pay tithing as well as the people. There is no element of extortion in it, and no shadow of oppression hangs over it. On the contrary, the tithes of the Saints have been used largely from the very beginning, for the support of the poor, the relief of the sick and afflicted, the care of the widow and the orphan. Other purposes for which these funds have been expended are the building of temples and houses of worship, the emigration of the poor, the founding of hospitals and other benevolent institutions, and the maintenance of Church schools throughout the Stakes of Zion, now reaching from Canada to Mexico. The outside missions have also been aided in various ways.

The priesthood of the Church, though possessing a legitimate claim upon the revenues—as the revelation on tithing plainly shows—have never pressed that claim, but have preferred to earn their own living and support their families by private labor, while giving their services gratuitously to the cause. Ours is not a salaried priesthood, and never has been; even our foreign missionaries usually travel "without purse or scrip." Only those who give their entire time to the Church, and have no other income, receive regular assistance from its coffers; and even this is limited to the actual needs of such workers and their families. The princely salaries paid to high civic officers, railroad magnates, insurance managers, and leading men of affairs throughout the country, are utterly unknown among the Latter-day Saints. I do not exaggerate when I say, without fear of successful contradiction, that our leading men, Presidents, Apostles, and Bishops, who from the first have given their lives and labors in this cause, had they employed their time and talents in other pursuits, and sought their own aggrandizement, would have been able to command, as their reasonable compensation, many times the amount they have received from the Church for their simple support while devoting themselves unselfishly to its interests.

All this talk about a "heartless hierarchy," "grinding the faces of the poor," "oppressing the widow and the orphan," in order that a few men and their families may "revel in wealth," "practice licentiousness," and "plot treason against the government," is just so much humbug and clap-trap, ludicrous enough to be laughable were it not taken seriously by the uninformed "dupes

and victims"—not of the "Mormon" priesthood, but of their libelers and defamers. Everybody in Utah knows this to be true. The reputable Gentiles take no stock in the lurid and lugubrious tales told by the Salt Lake Tribune. The "Mormon" people are not oppressed and down-trodden. Neither are they a poverty-stricken class, impecunious and improvident. A greater number of them own their own homes, and are freer from debt than is the case with any other community in the United States. We have no paupers, no beggars, no tramps. The comparatively few indigent people among us—indigent because aged, ailing, or otherwise unfortunate—are well cared for by the Church through a Priesthood perfectly organized and equipped for all conditions and emergencies. Everything within the Church is done by common consent. Priesthood and people are united, and possess each other's confidence. Withal, the "Mormon" people are shrewd and sensible. They know who their friends are, and their eyes are open to the trickery and true inwardness of those who profess love and sympathy for them in order to alienate them from their leaders. They have no use for hypocrites, for the turncoat and the traitor. And they will never be won from "Mormonism" by the modern Pharisee, who preaches truth and charity while he practices lying and persecution.

Practical Christianity.—Amos R. Wells says some good things on the need of a union between faith and works, in a recent number of the *Christian Age*. We quote:

"Practical Christianity is the religion of doing things; spiritual Christianity is the religion of believing things. At first glance there seems to be a wide difference between these two, but there is not. Practical Christianity is eminently spiritual, and spiritual Christianity is eminently practical.

"The epistle of James has been called 'the Gospel of common sense.' Luther, with his enthusiasm for his recovered doctrine of justification by faith, called it 'an epistle of straw,' and wanted to drop it from the New Testament. But Luther should have learned better from his favorite epistle to the Romans, in whose twelfth chapter he would have found as plain directions for practical Christianity as anywhere in James.

"It is so easy to run to extremes! Men get the great thought of the beauty of holiness, and at once they become, essentially, modern monks and nuns. They think that 'pray without ceasing' means continually to contemplate Heaven and avoid contract with earthly affairs. They live for their Bibles, and for communion with God.

"Other men, of the bustling kind, scorn all this. They ridicule prayer meetings as 'talk, talk, nothing but talk.' They urge Christians to '*do* something.' 'Pray with ministering hands,' they urge, 'and with feet that are swift on errands of mercy.'

"Now, the fact that both of these views of life are true, and each only a half truth, makes each actually a dangerous view. There is no safety except in Christ's way, and Christ's way was neither of these, but lay between the two. Christ had His Mount of Transfiguration, but He refused to stay there He knew that sick ones were waiting to be healed on the plain below."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 12, 1905.

EDITORIAL.

THE TESTIMONY OF INTOLERANCE.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

"That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

"For if ye love them which love you, what reward have ye? do not even the publicans the same?

"And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?"

So taught Christ, the Founder of the Gospel which bears His name. The old law had been "an eye for an eye, and a tooth for a tooth"—a stern, relentless "Schoolmaster" to bring the children of Israel to the Christ who had now come to them with the more perfect law of love. Whereas, under the old law physical force had been used to keep them in the path of duty, now, a force which appeals to the heart was to be applied. The golden rule of love was the only power which was to reign and rule in the system which the Lord founded.

It is well to remember this truth in this day of many and varied creeds, conflicting opinions, and opposing forces; and those who are seeking after that school of thought and system of government which Christ and His immediate followers founded would do well to note this, one of its distinguishing features. This church had other characteristics, such as were taught in its first principles of faith, repentance, baptism, etc., as also in its inspired ministry of apostles and prophets, with the signs following the believer—and yet this law of love was one of the chief marks by which it could be known among any and all others, from whatever source they might come. "By this shall all men know that ye are my disciples, if ye have love one to another," were the words of the Master; and herein He gave a sure sign by which *all men* during all time could measure claimants to discipleship.

The law of love was not meant to extend only to the members of the Church, but was to reach to all, even to those who were their enemies. To love those of your own faith, and consequently bound to you by ties of common interest, is, as the Master pointed out, nothing to boast about, for "do not even the publicans the same?" The love must reach out beyond this small compass, even to every soul that can be reached either by contact or by influence.

The very nature of the Holy Ghost which is promised to every true believer who unites himself to the Church of Christ, is to enlarge the heart so that it takes the whole human race within its sympathy and love. "God so loved the world, that he gave his only begotten Son" to save it. That Son so loved the world that He suffered on the cross for its sins. And so a part of that same far-reaching love is imparted to everyone who becomes one with Christ by a membership in His Church.

The law of love does not permit of force, either of the body or the mind. Love leads, but does not drive. The Good Shepherd walked in front of the sheep, and they followed. He did not drive them along with dogs and whips. So, within the Church of Christ there is no compulsion. No one can be forced to do the right. Man's agency is God-given. Whether or not man should be a free agent was decided once for all in the council in heaven, before he came to this earth. Lucifer would have taken it from him, but Jesus, in conformity to the will of the Father, pleaded for it, and His cause won. Man, therefore, has within himself the power of choice. True it is that this choice is moulded to a great extent by training and environment. Sometimes men chose to do evil, but that cannot be prevented without doing violence to the fundamental law of free agency. Men should only be persuaded to do the right, as Paul says, "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left."

The Latter-day Saints contend that the Church of Jesus Christ of former-day Saints lost its beauty, its power, and much of its truth in a general apostacy which began not long after the last of the Apostles, and that the numerous sects and parties which have sprung from this apostate church have not the Gospel in saving purity and effectiveness. These churches, if measured by the standard of the law of love, will be found wanting, and this alone is enough to condemn them, or at least to bar them from the claim of discipleship with Christ and His Church. This may appear harsh to some, but the Lord Himself laid down the rule by which to measure, and we ought not to find fault with it. Let us briefly call attention to conditions—matters of history—which justify the statement.

The early history of the Roman Catholic church is one of intolerance, persecution, and bloodshed. This fact cannot reasonably be denied. The rack and the thumbscrew were instruments of persuasion, and the stake and the sword were the means of execution. Terrible were the church's punishments against those who dissented from its views. It will not do for apologists to say that the Inquisition was a civil institution. Church and state were clearly united in those days, and the Pope's temporal power was felt by kings and emperors. In their struggle for religious freedom fifty thousand people of

the Netherlands were slain by Catholics. At the terrible massacre of St. Bartholomew in France, it is estimated that thirty thousand—some say seventy—thousand Protestants perished. "And," says Murdock, "The Pope ordered a jubilee throughout Christendom." Russia, the stronghold of the eastern division of the Catholic Church, has remained in a state of servitude up to the present, and tolerance in religious matters is practically unknown. In the Scandinavian countries Catholicism came by force of arms, and when Protestantism took its place, it was more by the same force than by argument. In Germany the struggle between the opposing forces of the Reformation was keen and bitter, and the spirit of intolerance was not confined to the Catholics. The Reformers quarreled with each other, and it is alleged that John Calvin, the great expounder of Presbyterianism, was instrumental in having one, Michael Servetus, burned at the stake because he denied that there are three persons in the Trinity.

If we turn to the beginning of the popular churches of Great Britain, we find the same lack of tolerance for each other's religious opinions. Catholics and Protestants persecuted each other according to the power which the wheel of fortune brought into their hands. The rise and fall of thrones depended upon religious parties. When the Catholics were in power, off went the heads of Protestants; and when the Protestants were in power, off went the heads of Catholics. A "defender of the faith" became so by virtue of his valor in the use of the sword, and not "by the armour of righteousness on the right hand and on the left." Even over in America, to whose shores the Puritans had fled for religious liberty, the persecuted became persecutors, and abused those who differed from them.

Slowly through the centuries, religious liberty has come to the world. The hand of Providence has shaped events for wise ends that in these days God could do a mighty work and a wonder; and yet the spirit of tolerance in religious matters is far from perfect. The Latter-day Saints are witnesses to this fact perhaps more than any other religious organization now existing. They have been the object of hatred and persecution by religionists of many professions. Preachers whose usual theme is the love of God and fellow man, often find time to denounce the "Mormons," and tell all manner of falsehoods about them.

It is a strange but significant fact that preachers of modern Christianity are among the most intolerant of men. They have been and are to-day among the first to deny the right of free speech and worship to those who differ from them. Though this is true, there are many honorable exceptions. Among these was that true Christian, Canon Farrar, from whose writings the following is quoted:

"It must be said—though I say it with the deepest sorrow—that the cold exclusiveness of the Pharisee, the bitter ignorance of the self-styled theologian, the usurped infallibility of the half-educated religionist, have been ever the curse of Christianity. . . . Is theological hatred still to be a proverb for the world's just contempt? Is such hatred—hatred in its bitterest and most ruthless form—to be regarded as the legitimate and normal outcome of the religion of love? Is the spirit of peace never to be brought to bear on religious opinions? Are such questions always to excite the most intense animosities,

and the most terrible divisions? . . . Is the world to be forever confirmed in its opinion that theological partisans are less truthful, less candid, less high-minded, less honorable even than the partisans of political and social causes, who make no profession as to the duty of love? Are the so-called 'religious' champions to be forever as they now are, the most unscrupulously bitter, the most conspicuously unfair? Alas! they might be so with far less danger to the cause of religion if they would forego the luxury of 'quoting scripture for their purpose.'"

The testimony of intolerance condemns the churches of the world. Will the Church of Jesus Christ of Latter-day Saints stand the test of toleration? If not, let it fall with the others—let it be found wanting. If "Mormonism" is not founded and continued on the broad basis of absolute freedom of the individual to worship "how, where, or what he may," then it is not what it claims to be—the doctrines of Jesus the Lord. Let us, in another article, put it to the test.

N. A.

THE semi-annual Nottingham conference will be held in Cobden Hall, Peachy Street, Nottingham, on Sunday, October 22nd, 1905, services commencing at 10:30 a.m., 2:30 and 6:30 p.m.

Departures.—The following missionaries sailed from Liverpool for Boston per s.s. *Arabic*, October 6, 1905: From Great Britain—Brigham E. Griffiths, Albert F. Richins, Henry P. Hunter. From Germany and Switzerland—Jacob Leonhardt, Joseph L. Mair, Arnold G. Giauque, Brigham F. McIntire. From South Africa—Thomas L. Griffiths. From Iceland—John J. Thorderson. Forty passengers for Utah and Idaho points accompanied the Elders, the whole being in charge of Elder Brigham E. Griffiths.

FROM THE MISSION FIELD.

From the Norwich Conference.—Elder George F. Webb writes from Norwich:

"The work in this part of the mission is satisfactory, and has reached a highly progressive stage, with bright prospects for the future. We are entering on our winter's work with a good representation in the various organizations of the conference, and hope to continue the same.

"On Saturday, September 30th, the wife of one of the Elders arrived here in Norwich, where we (Elders) had prepared a 'surprise-meet' for them, much to the merriment of those who witnessed the meeting.

"On Sunday, October 1st, two more honest souls were initiated into the Church by baptism, Elder George F. Webb officiating."

Baptisms at Cambridge.—The following is reported by Elders T. Wilford West and Ira J. Boyce:

"Having labored for some seventeen months in the Cambridge district of the Norwich conference, we feel very thankful to our Heavenly Father for the blessings He has shown us. This being a new field, and there being no

suitable place for baptizing, we have built a font in a green-house belonging to one of the brethren. We here led eight honest souls into the waters of baptism on Friday and Saturday, October 6 and 7; also one in the river some weeks ago, making nine in all. Elder T. Wilford West officiated. On Sunday afternoon we held a confirmation and sacrament meeting, where the Saints bore their testimonies of the truthfulness of the Gospel that they had received. The prospects are looking very bright in this place."

Good Words from Doncaster.—Elder G. Albert Bullock sends the following from Doncaster:

"Two very successful district meetings were held in the Victoria Rooms, Doncaster, October 1. The speakers, being blessed with the Spirit of the Lord, portrayed the principles of the Gospel and Church history impressively to the hearers. The vocal solo by Miss M. Sanior, and violin and piano duets by Brothers Stewart De May and Sister Nellie Brown were ably rendered, and much appreciated by all. Many new faces, fruits of our open-air meetings, were present, and all expressed themselves highly gratified.

"Our evening services were well attended, notwithstanding that two harvest festivals of unusual proportions were taking place in Doncaster the same evening. Some of our sisters and friends worked hard in serving a tea, which was a success in every way. To them we feel exceedingly grateful.

"Monday morning all the Elders of the Sheffield conference met in council meeting and enjoyed a rich flow of the Spirit of the Lord.

"My companion, Elder George W. Mace, and I feel greatly encouraged at the present outlook of conditions throughout the branch."

In Villages and by Waysides.—Elders John S. Boyer, Jr. and Charles M. Bell, writing from North Walsham, tell their experiences in preaching the Gospel, as follows:

"Our work for the past year has been principally among the country people in small villages. In our travels we meet many old people who knew the Latter-day Saints forty and fifty years ago, and speak very highly of an Elder Smith that was in these parts at that time.

"In our work we meet with much success in tracting and conversations. Occasionally we have some opposition. One day last June I (Elder Boyer) had finished tracting a little village about ten miles from here, and had left tracts and books at nearly every door, and had many pleasant conversations. I was just in the act of starting home when I met two well-dressed gentlemen. I enquired of them the way to the next village. They kindly told me, and then asked me if I was one of those 'Mormon' Elders. I told them I was. They then set to work to 'save' me, and told me that my tracts were full of 'rot.' After two hours' conversation we parted, they telling me that they would collect my tracts and burn them.

"A few weeks later myself and companion went that way again and found that they had collected most of the tracts and warned the people against us. But instead of turning them against us, the people were all our friends, and old men and women listened to our testimony. Little children sat down in

the road and listened to us as we explained to them the principles of the Gospel. Since then we have called that way several times, and are always well treated. Just the other day we met one of these same preachers, and he commenced to ridicule us again. But this time, after a long talk with him, he began to grow interested in our message, and we were successful in making a friend of him. At least, he took some of our literature and expressed the hope of meeting with us again."

Notes from Iceland.—Elder Thorderson brought with him from Iceland the following news from Elder Bjarnason who is now alone in that far northern land:

"During the months of August and September we have distributed 1,210 tracts, and five books; visited the houses of 310 strangers, held four public meetings, and seventy Gospel conversations.

"Our work has been principally carried on in Westman Islands, and in the country districts surrounding Reykjavik. From now on the work will be carried on in Reykjavik, as traveling in the country is not convenient during the winter months.

"Elder Thorderson having been released to return home, leaves only one man to continue the work, when there should be at least three or four. We hope, however, that more help will soon be sent; for, although little progress is being made in converting people, still there is a great awakening among the people of some districts here, and many have commenced to read our literature and investigate our faith. It is only of late years that tracts and books have, to any great extent, been distributed among the country people, and we find these have been of great value, as the Icelanders are great readers and lovers of books. Much of olden time prejudice has vanished, and the people are beginning to believe that we are sincere. Although in the past slow progress has been made, still we have unbounded confidence that in the near future much success will be the reward of missionary work in this country. Indeed, we feel that the harvest is ripening, and the only thing that is wanting is a few more laborers.

"Reykjavik is a city of about eight or nine thousand inhabitants, and it would be of great value for the work if the Church owned a house here. Then the missionaries would be able to hold regular meetings, whereas, as it is now, it is hardly possible. To rent the public halls is very expensive, and to get a room in a private house for meeting purposes is scarcely possible.

"Our health is good, and we rejoice, as usual, in our work and the blessings of the Lord."

THE LONDON CONFERENCE.

THE semi-annual London conference was held Sunday, October 8th, 1905, in the Finsbury Town Hall, London, commencing at 11 a.m., 2:30 and 6:30 p.m.

At the morning session there were more than the usual number of Saints in attendance. President Jesse W. Hoopes expressed his pleasure in seeing so many present and welcomed them to the conference. The leading authori-

ties of the Church, together with the traveling Elders of the conference, were presented and unanimously sustained.

The statistical report of the conference was then read, showing eight branches, with a total membership of 530, and twenty-four traveling Elders. There have been during the past six months 35 baptisms; strangers' houses visited in tracting, 34,717; by invitation, 1,069; tracts distributed, 191,686; Gospel conversations, 7,715; meetings held, indoors, 822; outdoors, 250; books distributed, 2,803.

Elders Franklin D. Cummings, Arta D. Young, Jr., Walter F. Stevens, and David W. James, Jr., bore their testimonies. Elder Edwin F. Tout rendered a solo, "The Old Sweet Story." President Grant occupied the rest of the time speaking of the divinity of the Gospel and the blessings of the same.

There were present at the afternoon meeting about two hundred Saints and friends. Elders Edward A. Cottrell, David M. Hymas, John A. Booth, and Charles H. Smith, spoke in the order named.

President Grant spoke of the character of the Latter-day Saints, their honesty, virtue, etc.

At the evening meeting there were about three hundred and fifty persons present. Elders Wilford A. Beesley, Norman E. Shorten, and Edwin F. Tout bore strong testimonies of the Gospel. President Hoopes bore a strong testimony and spoke on the Word of Wisdom. Sisters Grace, Margaret, and Hazel Tout then rendered a trio.

President Grant then occupied the time by bearing a very strong testimony to the divinity of the Prophet Joseph Smith's mission.

There was a very good spirit manifested at each of the meetings, and President Hoopes with the Elders feel greatly encouraged in their work.

A Priesthood meeting was held on Saturday, at 97 Farleigh Road, President Grant being present. He gave the Elders some very good instructions in regard to their work.

On Saturday evening there was a concert given in the Finsbury Town Hall. We were very fortunate in securing the following artists: Miss Eva Starling, Miss Nannie Tout, Miss Maud Davies, Miss Grace Tout, Miss Maggie Tout, Miss Hazel Tout, Mr. Edwin F. Tout, and Mr. Ivor James, A.R.C.M. Both concert and conference were successes in every way.

ARTA D. YOUNG, JR., Clerk of Conference.

A LITTLE MEETING AT "No. 10."

THE evening of October 4th was wild with wind and rain at Liverpool, and so the usual Wednesday evening meeting of the Liverpool branch was attended by but few people—twenty in all. Seven of these were returning Elders, who were the peculiarly interesting features of the meeting.

President Heber J. Grant presided.

Elders Jacob Leonhardt and Joseph L. Mair spoke briefly. They are Germans, who had been to their native land preaching the Gospel. They, in their broken English, told of the blessings of the Lord which had been theirs while laboring in Germany.

Elder Iemke Kooyman spoke next. Elder Kooyman is a young man from

Holland, who joined the Church in his native country and afterwards was called to translate and write for *De Ster*, the Church organ for the Netherlands mission. Although he had never before visited an English speaking country, he spoke English with considerable freedom. He narrated some of his experiences in the mission field, one of which was as follows:

"Recently I had to go to a certain part of Rotterdam, the city where I was laboring as writer for the *Ster*. As I was very busy that day (it was a Monday) and I had to go the same direction the next day, anyhow, I decided to wait until the morrow; but while at my desk, writing, I was prompted to go that very day, and then at the same time visit a certain family of Saints. Looking over my work, and remembering I had to go that way on Tuesday I thought it rather strange that I should go on Monday. However, I could not stay at the office, and so I obeyed the prompting that told me to go. At the home I went to I met the parents of a sister, very old people. Soon the old man and I were talking about Gospel subjects. Speaking about the guidance of the Holy Spirit, the old gentleman asked me, 'Did you come here led by the Holy Spirit?' I told him I did not know for sure, but I hoped always to be in a condition to be led by the Holy Spirit 'But why do you ask me this?' I said. The answer was, 'I'll tell you. This morning I have been praying the Lord, if the Church you represent is His Church, and it is necessary for me to be baptized, then to send me one of His servants down here, so that I might talk with him.' All at once I understood why I had to go that day, and I told my old friend how I had been prompted to visit his daughter. I knew then that I was unconsciously lead by the Holy Spirit. While I was talking the Lord poured an abundance of His Spirit upon us. Never in my life did I feel so happy. I bore my testimony about former experiences, and delivered the Gospel message, while the man was asking questions and listening eagerly. Soon he broke down in tears and applied for membership. On reaching the street, I could have leaped for joy at the goodness of the Lord for the manifestation of His Spirit."

Elder B. F. McIntire came from Austria where he had been preaching the Gospel. He spoke of the testimony which he had of the truth.

Elder Thomas L. Griffiths was on his way home from South Africa, where he had been doing missionary work.

"When I landed in South Africa," he said, "I was indeed a weak instrument. I had not been much of a student and did not know one passage of Scripture. I set to work, but found it extremely hard to learn. I studied and prayed, but I fear that I also doubted. Three months passed, and I had made very little headway. I then decided that I would have to rely entirely upon the Lord for help. I kept a season of fasting and prayer for four days that the Lord would help me. In three weeks from that time I had committed to memory seventy-five passages of Scripture, and shortly after I had learned five hundred, some of which consisted of nearly whole chapters. In time I came to be called the "Walking Bible."

Elder Griffiths also told of an instance of answer to prayer and guidance by the Holy Spirit. A gentleman in Cape Colony had secured some Latter-day Saint tracts which he had read. Being impressed with the same, he prayed that if the Latter-day Saints had the truth, one of them would be

sent to him. Eight weeks from that time Elder Griffiths called on him, it being the second house he visited in South Africa.

Brother Charles Price, a young man who has acted as clerk of the Liverpool branch for some time, but who was preparing to go to Utah, bore his testimony.

Elder Henry P. Hunter had been laboring in Scotland. He had been called home before the usual missionary period had expired, but he hoped to return some day and complete his mission. He told of a case of healing which he had witnessed in Scotland.

Elder John J. Thorderson was the next speaker. He is a large, taciturn Norseman, born thirty-two years ago on the island of Iceland. His parents had received the Gospel when he was a child, and had emigrated to Utah, for which he was truly grateful. Elder Thorderson had just arrived from Iceland, where he had been on a mission. It was not an easy mission, he said. When he landed in Iceland it was in the winter season. It was cold, and the land was hidden in the darkness of an Arctic winter. The minds of the people seemed to be in the same condition. There was a lack of interest in religion. The Icelanders believe that the priests do their preaching for the money there is in it. They had concluded that all religions are alike, and so a spirit of indifference has come upon the people. It was terribly lonesome at first, and very trying. He said he would seek the Lord in prayer out amid the rocks—there are no trees. When the spring came, and with it a little sunshine and summer weather, conditions were more bearable. However, the people are very kind and hospitable, and when he and his companion, Elder Bjarnason, traveled through the country districts, usually no charges were made for entertainment. Much prejudice had been removed, especially among the better classes. The Elders had many friends among the students of the University at Reykjavik. At first they were snowballed on the streets of the town, but now the many people that knew them would raise their hats in greeting as they passed.

President Grant was the last speaker. He said the little meeting was one of the best he had ever attended. Called attention to the representation present from the extreme ends of the earth, and from many lands and climes. The fact, said he, that these young men can go to various nations, undergo many trials, and all come back with firm testimonies, is a weighty argument for the truth of the message which they bear.

Thus closed a remarkable meeting, one which will long be remembered by the twenty people present.

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